

BLUE GRASS BLADE.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

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WOMAN AND THE BIBLE

A LANCE BROKEN ON BEHALF OF WOMAN.

BY JOSEPHINE K. HENRY

"All that has been written in books, and all that has been concealed in the heart of a woman."—Vedas.

"When women are honored the divinities are content!"—Parsee Bible.

The object of this pamphlet is to arouse the latent power of thought in the minds of women, that they may read the Bible for themselves, put their own interpretation upon it, have the courage to express their opinions about its teachings, regarding their sex, without any interference, influence, or interpretation from the clergy—have a few texts that are worth reading.

The Episcopal prayer book commands the Churching of Women, which service consists of mothers prostrating themselves at the altar, and giving offerings to the Lord to atone for the crime of having born children.

What worse can be said of a cook or a religion than that it treats as unclean, the holy office of motherhood?

This insult includes all women, for even the Virgin Mary had to pass through "the days of her purification."

To say the least, this Christian tenet tends to throw suspicion on the "Immaculate Conception."

Place the Bible trinity, "Father, Son and Holy Ghost beside the Homeric trinity "Father, Mother, and Child" and prove that the Bible has elevated woman. The Homeric conception of woman towers like the Norway pine above the noxious growths of the Mead ideal.

Compare the women and men of the Bible with the statesmen figures culled from the pages of Pagan culture.

Zipporah demands a sacrifice of a "bloody husband." Abraham is sending Hagar and his child into the desert, and pocketing twice over the gains from his wife's prostitution.

Let and his daughters, Jephthah and his daughter-in-law, Anan, Tamar, the wife and his concubine, David and Bathsheba, Solomon in the sewer of sensuality, Jacob, Sasi, Rahab, Abihab, Mary of Bethlehem, Mary Makilah, and a host of other Bible figures.

Face these beside the man and woman, Hector and Andromache of the "Iliad," who called upon the immortal gods to bless their child of love.

Isis and her son Horus, Devaki and her divine child, Krishna, the Vedic Virgin Indrane, the mother of the Solar god Indra, Pandora, Protagena, Plotina, Cornelia and Penelope and a host of the noble and virtuous of Pagan history.

The Bible says: "A tree is known by its fruit," ye this tree is carefully pruned, watered, and tended as the "tree of life" whose fruit in the word of Archdeacon Farrar "alone elevated women."

The Bible estimate of woman is based upon the words of the President of a Presbyterian Theological Seminary in his address to a class of young preachers. He said: "My Bible commands the subjection of women forever;" that man had searched the scriptures and found out what they taught.

The Bible says: "A tree is known by its fruit," ye this tree is carefully pruned, watered, and tended as the "tree of life" whose fruit in the word of the child." As the world is swarming with miserable women, who are robbed of their human rights, bearing children against their will, who are filling our reform schools, poor houses, and prisons, the "elevation" for women and the "sacred halo" for children not having arrived yet after being on the way for 2,000 years, has so far proved to be a mere pipe-dream of this cleric.

The Bible records that God created woman by a method different from that employed in bringing into life any other creature, then cursed her for seeking knowledge, yet the scripture says, "My people are destroyed for lack of knowledge." I will also reject these. Hosea 4:6, "Add to your faith virtue and to virtue knowledge," 2 Peter 1:5, "yet we have the iniquity and inconsistency of God curing Eve," and through her the race for seeking knowledge. Ever since Eve was cursed, the priest with the Bible in his hands has pronounced woman the most unnatural, untrustworthy and dangerous creature of God.

In the tenth commandment Exodus 20:17, she is clasped with the ox and the ass; she is "given away" as a sheep at the marriage altar, and cursed in maternity. Psalms 51:5 says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Surely there is nothing elevating about that to woman. This declaration puts the brand of infamy upon every woman that ever bore a child.

The wife who places her destiny in the keeping of the father of her children, bestows upon him the wealth of her affection, who goes "down into the valley and shadow of death" to give birth to children, who are to bear the blood and name of her husband to conquests, yet undreamed of, and to generations unborn, is by di-

vine decree made a fountain of infidelity. Would not men and women rather pluck their tongues out of the roots than thus brand the mothers who gave them birth?

The law of God given to Moses in the 12th chapter of Leviticus, clearly pronounces a woman who becomes a mother to be unclean and impure. If she had borne a son she was not allowed any hallowed thing, or enter the sanctuary for three and thirty days, but if she had borne a daughter she was doubly impure, and was unallowed and barred out of the temple for sixty-six days. This estimate of woman permeates all Jewish and Christian canons. To-day a woman is considered more honorable and desirable than to bear a daughter, yet the civilization swarms with women who are worthless, or dissipated, or dishonest, who wreck the fortunes and happiness of the family while daughters are as a rule, the comfort and mainstay of parents in their declining years.

The Episcopal prayer book commands the Churching of Women, which service consists of mothers prostrating themselves at the altar, and giving offerings to the Lord to atone for the crime of having born children.

When woman reasons more and believes less, then and not ~~if~~ then, will her character to liberty be signed. The rib doctrine is the tap root of her inferiority and degradation. The hour is here now, when women are calling theologians to the bar of reason, and they will no longer believe the supernatural, miraculous fables of the Bible that put the brand of infidelity upon their sex.

"Every hour brings forth some Grasping Truth."—Holmes.

Theology is nothing, if it is not dogmatic. So women have ever been taught that it their "bounden duty" to be silent and obedient, and that the women of the Bible are shining examples of these so-called virtues. The dogmatism of the pulpit has outwardly succeeded in the subtraction theory and the poetry of the pulpit has stimulated women to action and service, and fed their vanity, always with the paramount idea that "woman's sphere" was bounded by her duty to ~~to~~ only such things as shall suit man's interest, pleasure or convenience.

All this preaching only shows the utter ignorance of the characters of the Bible women and that they were as great an enigma and as unmanageable as the women of to-day, the Bible itself will show.

Woman is today quietly smiling at her masculine censors, the beings whose swaddling clothes she adjusts, and saying to herself "let them babbled about a subject of which they know nothing. It amuses them, and does not affect women. These men are neither saints nor heroes, so we refuse to canonize them, and go on doing our own way just as the Bible women did."

The truth is, woman has never been obedient. Eve did not fear or obey either God, angels, or men. Eve is the greatest character in all history.

Adam was the most obstinate husband in the history of the race. Eve ever forgot God to obey woman. He partook of the free lunch furnished him by Eve and since that hour "free lunches have been demoralizing men and always will."

When Adam and Eve were called to account for stealing the apple from the tree he knew, and saying to himself "let them be angry with me, and then say to me 'thou woman tempted me and I did eat.' Let those who consider woman inferior to man no forget that Eve first discovered the tree of knowledge, and had the courage to eat the forbidden fruit, while Adam had not entered nor courage enough to swallow it, for it stuck in his throat. But Eve stood her ground and said: "The serpent did tempt me, and she watered the seeds of deception with her tears, and thus instituted the crying racket, and ever since that day, women have gotten themselves out of scrapes by their tears, not by silence and obedience.

Eve was a born ruler and autocrat, and she has transmitted this trait of character to all her female progeny.

If woman can not have her way, by one method, "there are others."

I make my profoundest salam of gratitude and admiration to Mother Eve, the greatest benefactor of the human race, and a shining example of a woman who was not silent nor obedient.

It can be conclusively shown by holy writ that the men of the Bible were always obedient. They obeyed kings, mothers, wives, sweethearts, concubines and courtesans.

The example of the men and women in the Holy Bible accounts for the epidemic of brutality and moral leprosy in Christendom. There is no use having a guide book unless you are guid-

ed by it. Bible Christians have no warrant for respecting womanhood, either as maid or mother, and the claim that woman owes all she possesses of personal purity, domestic happiness, and social consideration to the Bible is false and absurd. There is not a single Bible character, either woman or man, that is a perfect model for the women and men of to-day to copy after. Some of them illustrate noble traits of human character, but even these are so enveloped in brutality, deception and sensuality they are hard to discover.

Let Christian women and men of to-day be up to such tricks as are recorded of Abraham, Sarah, Jacob, Rebekah, Leah, Noah, Lot and their daughters, David, Solomon, Deihah, Sisera, Jael, Abimelech, Naomi, Ruth, Esther, Martha, all the Marys and even St. Paul, the poor saint of the Christian calendar, and say what would only be outraged by it, but many of them would find themselves in the Garden of Eden, and the next greatest event was Eve's establishing the educational system of the world.

No Eve, no race; no eating of the apple, no knowledge. According to the Bible if the daughters of men were "fair to look upon" they were acceptable to the "sons of God."

There is not a hint that virtue, industry, intelligence or domesticity were shining qualities of Bible women.

The first compliment on record is that of Abraham when he said to Sarah: "Behold now, I know that thou art a fair woman to look upon," and she was a good woman.

Rebecca, it is written, married Isaac and she has the distinction of being the first woman on record who presented her husband with a pair of twins.

After this event Rebecca gets

some fine work as a disobedient wife, a deceitful, hard hearted, intriguing woman and one that always had her own way by hook or by crook. I shudder to think of the domestic par-

demonium and cyclones in the home of Isaac and Rebecca on account of the twins Jacob and Esau. Rebecca cheated her own son Esau out of his birthright and gave it to Jacob, then deceived and deluded her dying husband.

She was an all-round domestic dip-

omat that managed the men of the family with such skill that she did as she pleased and made them do as she pleased too.

Rebecca has another distinction, but it is not silence and submission as the preachers would have women believe.

When her son Esau married, Rebecca is the first woman on record who hated her daughter-in-law, but since that day there "have been others."

(To be Continued Next Week.)

calls Rebecca one of the "holy women of old."

If a girl in this day should do as Rebecca did, she would be classed with the "first set," and if the girl of to-day should flirt with a strange man, accept presents from him and go into a "far country" to marry another strange man, she would be branded out of decent society.

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MRS. HENRY ON "WOMAN AND THE BIBLE."

In this issue of the Blade will be found the first installment of Mrs. Henry on "Woman and the Bible." This is the pamphlet Mrs. Henry recently issued that has caused so many favorable compliments, and we had several requests to publish it in full. Owing to the small size of the Blade we will have to run it in installments, continuing through probably three issues. We are printing a good many extra copies and those wishing them for distribution can get as many as they want at two cents each.

DR. WILSON'S ROME BOOK.

Work on Dr. Wilson's Rome book is going ahead in good shape and it will probably be ready for those who have subscribed in the next three or four weeks. If you want it send in your order, either with the money or without, if you haven't got it at this time. The Doctor is at his best in this book and those who fail to get one or more copies will be disappointed. The price is only \$1 and it is going to be a book that ought to sell for at least \$1.50.

Balm, Florida, June 25, 1905.

Blue Grass Blade.

Say, "Old Pard," come no bluff; deal Justice man to man, and let us try to be happy, but I can't see how any one can be happy when so many d—mean cusses owe you so much and won't pay you. It looks like if there is no hell there ought to be one for such people as wont pay their subscription, to a paper that is doing and trying to do so much to rid the human mind of superstition and priestcraft.

Yours for a hell, if they don't pay.

N. L. CLARKE.

K. of P. FAIR NICHOLASVILLE

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VI.

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GOOD THINGS IN SOME OF MY EXCHANGES.

In the "Humanitarian Review" under the heading "The Horror of Sport," is an article by Lady Florence Dixie against cruelty to animals, a theme of interest to all humanitarians and mortals.

If cruelty to animals went no further than its effect upon the animals, even then it should be opposed by all good people, but cruelty to animals begets cruelty to human beings.

Lady Dixie whose name should make her known to us of the South, has traveled in all countries and engaged in the masculine "sport" of shooting large animals, as our present and some royalty have done.

Lady Dixie finally became ashamed of it and is using her influence in favor of kindness to animals.

She fittingly caricatures the hunting of these royal people who shoot the panned up game that is driven to them.

Her depiction of the sufferings of the hunted game is enough to touch any kind heart, and arouse against those who cause such suffering for sport.

In the Liberal Review Mrs. Josephine K. Henry pays a just tribute to Lady Dixie.

In the H. R. occurs the following:

"From the *Amoistic Journal* of London, England, I learn of the protracted and very painful illness of Lady Florence Dixie, occasioned by a fall which ruptured tendons and muscles of one of her limbs. I know all Review readers will unite with me in sorrowful sympathy with this zealous Humanitarian who is doing so much to prevent suffering of all sentient creatures, and in earnestly hoping for her early and complete restoration of health."

The Humanitarian Review, in several paragraphs plainly expresses itself against free love and anarchism that are now being encouraged by the worse class of Infidels. I hope it will give us a full editorial against these "twins," as it fittingly calls them. The two seems nearly always to go together, though there seems no reason why they should do so except that perverted minds naturally love immoral things.

The H. R. contains an account of B. F. Mills, "the reformed evangelist," delivering an address to the G. A. R. in which he complimented Prince. As I recalled Mills as a preacher and knew of him as an Infidel I think "it is the unexpected that happens" in matters theological. The Liberal Review has an article against the punishment of children that is good. An immense revolution on that subject has taken place in my memory. I remember when in the Blue Grass Region of Kentucky there were two men, named Hicks and Ellis who had schools at different places, and parents sent their children to these two teachers to be reformed by whipping, as would not now be done in any penal institution anywhere. I knew a physician who said "more children are whipped because their parents have sour stomachs than for any other reason." In the "reformed evangelist" there is an article on the "Reform of Reformatory Discipline" that takes the right view of the treatment of criminals in the penitentiaries. This is one of the growing sciences.

One of the worst sentences that was ever printed in any book, is the one in the Bible that says, "Vengeance is mine," and "I will repay, saith the Lord." That sentence and Solomon's "Spare the rod and spoil the child" have made more unnecessary suffering in the world than has been counteracted by all the good in the Bible.

The advanced and moral view of punishment now is that vengeance is no proper part of punishment but that criminals are sent to penitentiaries on the same principles that lunatics are sent to asylums for their good and for the good of the public.

If some of the judges and prosecuting attorneys and juries who send people to prisons, and preachers who teach the people that there is a hell were to spend a year or so in a penitentiary manager, I mean Mr. E. G. Coffin, my old friend and warden it would be a blessing for the country. There are thousands of people in the penitentiaries of the United States who have been sent there to gratify the drunken vengeance of the officials who sent them and who are far better men than the officers who take them there. Dr. Hammer, of Newton, Iowa one of the most devoted husbands and fathers that I ever saw and one of the finest citizens and kindest and most tender hearted physicians I ever saw, has recently finished a term in the Iowa penitentiary to which he was sent simply because he is an Infidel. But he was kindly treated while there, by the prison officials who are nearly always better men than court officials, and Dr. Hammer will be all the more honored and loved by those who know him.

I have known some prosecuting attorneys like Col. John R. Allen, for instance, of Lexington who are Christians and are really in too, but the secondary prosecuting attorney is a brutal Christian who is never so happy as when he has just succeeded in bringing misery on others.

Editor Shaws editorials are always good, but I wish he would write more of them in favor of morals and against vice.

There are various publications in the United States that are conducted in the interest of different kinds of bad morals, and are really or professedly Infidel, their Infidelity being merely secondary and quaternary.

But there is one, and fortunately on ly one, paper in America that is really Infidel that advocates bad morals, chief among which are free love and anarchy. It does not care to do this openly, but does it covertly through publication of articles from its correspondents, various of whom are free-lovers and anarchists, one or both, and then disclaims responsibility for what they say.

All Infidel editors will recognize the paper to which I am referring from a little comment on page 270, of the *Humanitarian Review* for July.

If the other Infidel publications are to be moral, as I believe they are intended to be, this particular publication must be repudiated by them all and forced to acknowledge that while it is really an Infidel paper its purpose is to make money by propagating free love and anarchy. If there is no such paper as I describe and what I say is not recognized as true, by other Infidel papers, then no injustice is done to any Infidel publisher, but it is great injustice to the memories of such Infidels as Palme, Lincoln and Ingerson to have any publication praising them in one column, while in the next free love and anarchy are advocated.

I do not want to be unkind to that paper or to anybody else, but the defense of good morals makes me say what I do.

SOME NEWSPAPER ITEMS

On the morning of July 4th, in the Courier and Lexington Leader there are the following items.

At Bloomfield, Indiana Mr. Stalcup, new to his wife and son with a gun, killed his daughter by stabbing her throat with a razor and then blew out his own brains. The account says, "Both Mr. and Mrs. Stalcup were members of the Baptist church and were prosperous and respected."

Just below this account is one saying that at Richmond, Indiana John Bowman, a bank cashier suddenly, six years old, banks' affairs in good condition, no known cause for the suicide.

At Topeka, Kansas, a large bank has suspended from the peculation of its millionaire cashier.

At Dantzig in Germany, the magnificent tower of a famous church built in 1326 and its chime of bells were destroyed by lightning.

In Minneapolis, Bishop Isaac W. Joyce of the Methodist church falls, in the pulpit struck by a lightning bolt. The explanation of all this is that it is all governed by natural laws that have existed eternally and God has no more to do with it than I have.

Dr. Hartnett of the Presbyterian church in Lexington, the most cultivated and popular preacher in Lexington, and I have recollections of various times when he was kind to me though he was once opposed to me when I especially needed friends.

He is the Bishop in the midst of a prayer, in his church, he fell from apoplexy and was

wakened out and lingered a sufferer for

years and then died with his mind all gone.

This thing has happened so often

that it cannot be accidental. Lawyers and politicians make speeches ten times as long as preachers do, and put into their speeches ten times as much earnestness as preachers do, yet lawyers and politicians hardly ever die from any cause except whisky drinking.

I have been at Infidel congresses where they spoke so long that I wished some of them would drop dead, but never yet saw one of them hurt by it.

I rank among the poorest orphans on earth, and yet at some of these Infidel congresses I have seen them when every nerve in my heart and brain is on a strain, and yet while Bishop Joyce of about my age falls in a paralysis in his pulpit I can do farm work to-day.

The explanation of it all is that preachers do no work. Their Bible teaches them that labor was a curse imposed upon men and they do no labor, while really labor is one of the greatest of all blessings and no man can be happy without physical labor.

The whole country is demoralized on this subject of labor. The man who has to live by his labor if he lives outside of a poor-house, does the principal part of his work and spends a great part of his money in trying to do the smallest amount of labor for the largest amount of money, and young men, under the training of Christian colleges will do the hardest labor playing football, who would be ashamed to be seen doing moderate labor that would produce something.

The preachers in Lexington stopped time in trying to make people believe

the unreasonable stories of the Bible, they would do good. The story of the lightning striking that church is so often in the papers that there is no good reason for it of good common sense not learning a lesson from it. It does not prove that there is no God, but it does prove that if there is a God, he cares no more for a church than for any other house.

The Bible contains various accounts of men who fall dead suddenly, such as Davian and Abiran and Korah and Uzza and Ananias, and the women Lot's wife and Sapphira, because God was angry with them.

The more intelligent people are now generally, discrediting these unreasonable Bible stories, but so some Christians still insist that those stories are true, and they want to be reasonable and logical, they must conclude that the remarkably great number of preachers that are reported by the papers as falling dead in their pulpits is an evidence of God's disapproval of preaching and praying, especially as Jesus Christ taught that all praying should be done in private and the only account of any public private done in the Bible is that done by Simon Peter, the wicked man that ever lived and that done by the Pharisee, who stood on the corner of the streets to pray that he might be seen by men.

Just as intelligent people do not believe that people in the Bible died from God's anger, so do the same people not believe that preachers at this day, fall dead in their pulpits from God's anger.

If there is any God he does not care any more for a preacher than he cares for a distiller as the lightning shows that he does not care any more for a church than he does for a distillery. In Lexington about five years ago, a splendid Campbellite church and a beautiful brewery were built near each other. Lightning struck the church, but never touched the brewery, and a Catholic church in Lexington had the steeple burnt off by lightning, while nobody ever heard of one of the famous distilleries of Lexington or its fine race course buildings being hurt by lightning.

Great Jehovah in mythology speaks for Justice or Justice and Lightning to express his wrath and the Bible frequently speaks of Jehovah as using lightning to express his wrath.

Joe and Jehovah have different names for the same god, or God, and the Lightning idea in each instance is the same and comes from the same ignorant, mythical or poetic source, and the fact that churches are often struck by lightning is because they are built higher than other houses by the foolishness and vanity of those who build them and if salmon keepers were foolish enough to put stepples on their salmons as high as church steeples, salmon stepples would be struck by lightning just as church steeples now are.

The explanation of all this is that it is all governed by natural laws that have existed eternally and God has no more to do with it than I have.

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The preachers in Lexington stopped

the selling of milk and ice on Sunday, but they gladly patronize the newspapers that advertise their sermons and advertise base-ball on Sunday, in Lexington or other cities to which crowded excursion trains run on Sunday.

Arlington, Md., July 1, 1905.
Mrs. Josephine K. Henry, Versailles, Ky.

SEASHORE OUTING Atlantic City!

VIA THE SCENIC



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men. Neither of them is a drunkard, gambler, patron of horse racing, base ball, foot-ball or automobiles.

Neither of them has run over anybody and killed him without stopping to look back as is so commonly reported of automobile drivers.

They have more money than Ed. Ward III and could afford to indulge in all the excesses that useless libertine had done but neither of them had half as much as he was, and two half carpenters might make a real halo about her lovely brow. With white fingers she makes from a Japonian standard a golden angel of metal.

If you ever become possessed with mischievous powers and want to call an angel call Jael and I'll bet a smooth dime that she will hear her tap with her hammer in response. As the Vatican Museum is lacking the hammer and nail that Jael used, I suppose that Jael carried both to cloud land with her to keep the throne in repair. She is the most appropriate bride of Christ, extant, as she was much a carpenter as he was, and two half carpenters might make a real jewel.

It is possible that the Sun-Sentinel in relation to one of your articles, but I am afraid that the editor is not interested against lightning and it did not pass the waste-basket. A hundred years from now he will not think as he does now. I intend this as a letter to you for your splendid effort and I have gotten away from my subject.

Yours for the advancement of woman. —JNO. F. CLARKE.

ROCKEFELLER'S GIFT TO EDUCATION.

Rockefeller has now given \$10,000,000 to education, prescribing that it shall be distributed without any regard to religious denominationalism.

He is a Baptist and his gifts for education have hitherto been to his own church.

This is a decided advance in which he has taken the cut from the Infidel Carnegie and is another illustration of my contention that rich people are beginning to see the futility of wealth as a source of happiness when hoarded in their coffers and are beginning to use it for the good of others to make themselves happy, the only way it can make them happy, and in this idea Christian and Infidel are joining. Nothing in America has developed more honesty than the "taunted money" crusade that has been waged against Rockefeller by Christians when there is not one of them who would not jump at the chance to get his money on the same terms that he did and probably very much worse terms.

Rockefeller's son who will be sole heir to his fortune is joined with the father in the distribution of this money. They both seem to be moral

In answering a preacher's question, Emil Frederick says in the Blue Grass Blader:

"By the law of gravitation the cosmic dust of gas thrown up from the sun and raised far beyond the orbit of Neptune is crystallized at that cold region and returns to the sun in the shape of planets, moons, asteroids, meteors and cosmic dust, which causes the celestial mechanics necessary for a combination of the elements composing all celestial bodies."

Mr. Frederick is one of our first subscribers and has not been reading Higher Science to no purpose. It is becoming quite common lately to find writers with correct ideas of the motions of matter.

A Good Route to Try

FRISCO SYSTEM

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The Scenic Route for Tourists.

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Between St. Louis and Kansas City points, Missouri, Kansas, Arkansas, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department, Commercial Building, Saint Louis.

Printing on Dr. Wilson's book of his trip to Rome is progressing satisfactorily and those wishing a copy are asked to send their order at once.

HOW TO BE HAPPY.

So you want some short letters on "How to Be Happy?" Well, Sir, there are several ways to be happy, and the quickest way is to be happy, and your stomach send happy thoughts up into your cabeza, either that or a little good Kentucky whisky, for nothing changes mental conditions so quickly as spiritus frumenti in some form.

But, this kind of happiness is transient, and if you have too much of it there is a reaction and your stomach sends up thoughts of a different kind. Therefore it is not the way to find happiness every day and all the time; so we must look for some other. That happiness is what the whole world wants and every body is trying to get, goes without saying. But many lamentable failures are seen everywhere. Said Voltaire: "Would you tolerate life, mortals, forget yourselves and enjoy it?" There is much wisdom in this remark, for those people who are forever and at all times worrying about their future supply of happiness and who think of themselves continually as generally miserable and unhappy. To be happy is the best way of your existence there is but one way, and that way can be expressed in two words, get busy. The busy man whose hand and hands are occupied in some congenital employment has no time to be unhappy and there is no room in this cerebrum for unhappy thoughts. It is the indolent, a laze person, that gets the greatest amount of unhappiness, and likewise those who are victims of enforced idleness as many are in great cities, in dull times. Personally, when I have been out of work for two or three days the desire to die is very strong and life looks like a rip-roaring farce unworthy of prolongation. But when mind and body are occupied and there is something doing, all is different and my "spirits rise up like froth on beer."

Said one of the ancients, "I would rather be sick, than be idle," and "me too." Unrest and discontent are generated by idleness in every human being, and one can no more escape enmity, satiety and disgruntled than can avoid the influence of climatic changes.

Said Thomas Paine: "The man without an object in life is like an invalid in the hospital waiting for death." The world is full of such people and they merely exist; they do not live. Life is action, and the man who keeps in motion is the one who lives. Of course, there is such a thing as overdoing a good thing, and having too much work, but the man who has none is the worst off. "Blessed is the man who has found his work," said Thomas Carlyle; and the reason he is blessed is because through his work he has found his happiness.

Said Stephen Girard: "When I rise in the morning my only effort is to labor so hard during the day, that when night comes, I may be enabled to sleep soundly." Wise man! for the man who does not sleep soundly about one third of his existence is not well and cannot be, and if not well, we cannot be happy. Sleep, sleep, steady nerves, quiet mind and sound digestion both of which are prime factors in producing happiness.

But what is happiness before we go any further? Happiness, as I view it, is that calm and contented state of mind in which time flies quickly and the hours go like the twentieth century train between New York and Chicago. No one ever heard an unhappy man say, "How quick the time goes?" So the faster time flies the happier you are, and that is the test under all kinds of conditions. If the time passed quick today I was happy, no matter where I was or what I was doing, and so it is with everybody, and by this rule you can always tell.

Mortal man is a creature of habits, and sooner or later every one finds his rut and thereby plods his way to the grave. I read that Silas Knapp, a farmer, went to bed at nine o'clock and rose at five for 43 years, also that he had a billion dinner every Tuesday, salisbury biscuits over Thursday for supper, and baked beans every Saturday, during that period of time. If he missed any of these things, in other words, if he was dissatisfied and unhappy, but as long as the routine was unbroken he had a contented mind.

So we see the force of habits, and how machine-like human life becomes to most people as they jog along to the crematory or the other place.

You cannot change an old man's habits without seriously disturbing his equilibrium, so when a man has found his rut let him walk therein to the end of his days; for after the illusions and delusions of youth have come and gone, and life appears as it really is, we know, because we have learned our lesson, that "there is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labor." If you are looking for happiness Colonel,

or any of your readers, you will find it by keeping busy and thus shutting out those thoughts that produce unhappiness and generate melancholy. "Forget yourselves and enjoy life!"

CHANNING SEVERANCE

That is another model of the kind of letters I want for this paper, and it goes to show that there are readers of this little paper that can write on anything and not have to be confined to the old humdrum discussion of religion and infidelity, subjects which, to me at least, are worn to a frazzle.

The letters that I am getting, on the new issue of the *Blade*, "How to be happy," are far more interesting than I ever anticipated they would be. I enjoy them all, and believe that nearly all *Blade* readers will enjoy them when they turn their minds to thinking in that direction and the *Blade* will. If I do right myself, a paper that any friend of it can lay on any family reading table to send to any friend, and moral friend, at any time with a few lines of giving of advice, and the little paper will be a literary curiosity, the only paper in the whole world exclusively devoted to making people happy by doing good, though edited by an ex-convict who is, a second time, under conviction for the penitentiary, and who never loses a minute's sleep thinking about it, because I have found out, from actual experiment that a man, if he has lived up to his conscience, it has been drummed in so long that everybody of any intelligence knows it and an article teaching some practical virtue or rebuking some common vice would have done more good.

Next there is the following:
"To Whom It May Concern:
"To all kinds or classes of soul sleepers, preachers, whether First, Second or Seventh Day Adventists, Russellites, Bradlyites, Gobites or any other ites or kites, if this comes to your notice, you are hereby called upon to send your name to P. H. Gibb, standard agent of W. L. Gibb, who is making up a list of endorers.

"Don't tarry, don't wait.
Else you may be too late;
But send in today
To Hestand and say:
I endorse your man Gibb;
To shoot all his squibs,
At Wilkinson's head,
Until he is dead."

Any dignified gentleman ought to be ashamed to print a piece like that, and especially in a paper that professes to teach a religion said by its professors to be characterized by meekness and lowliness.

You Christians profess to be Christ-like. How do you think it would have been for Jesus whom you worship as God to have repeated a piece of poetry like that in the "Sermon on the Mount?"

"These Russellites, Bradlyites and Gibbites" it seems are members of your own particular sect of Christians who do not agree with you in some of the details of your creed and you call them "ites" and "kites" and then you complain that others call you people "Camphillites," when they have to do so to distinguish you from other "Christians," the name you claim for yourselves.

"Be honest and fair and manly and take the heat out of your own eye that you may see the mote in your brother's eye."

Then there comes a piece called, "The two laws of pardon," that is all well enough for those who believe the Bible and to which I make no objection.

Then there is a piece about "Gibbs" that ends as follows:

"Some other brethren who have seen Gibb's paper have sent me endorsement, but by far the most who know the man only speak of his weakness and wonder why I will waste time on a man of such small ability and influence. Gibb has had a special agent in the field drumming for endorses, and he was succeeded in getting some six or eight names together that they will stand by Willie. Not enough, Willie, not enough! If you cannot show a hundred good, able preachers who will endorse you for the job you can not make a respectable showing."

You propose to be trying to win people to Christian religion and certainly common intelligence ought to suggest to you that talk like that tends to drive good people away from Christianity and will be used by Infidels to show that Christianity does not make people kind and refined.

You not only decline to give Mr. Gibbs even the ordinary civil title that is common among gentlemen, but you descend to calling him "Willie," that is undignified and discourteous and neither witty nor argumentative.

I believe the desire to die is strong in almost anybody, sometimes; I know it is in me, and that old question "Is life worth living?" continually comes up to me.

We hear Christians singing "How happy are they who their Savior obey," and then they go and get their lives insured and suicide.

So far from fooling any body else they do not even fool themselves. Paine was a great good man. I have just read from Rev. Dr. Torrey, the Chicago evangelist, now converting London, that he is well known there. Thomas Paine (his spelling) ran off to Europe with his wife, but he did not tell what the woman's name was, nor where she lived and what became of her nor when it was.

Preachers are very negligent about giving parliaments in such cases.

AN OPEN LETTER TO ELDER ULYSSES GRANT WILKINSON

Dear Sir— I have received your "Gospel Searchlight," for July 1st, and want to write you about it, hoping that in so doing, I may help you and others including myself.

There is some in your paper that is wrong, some that is indifferent and one piece that is excellent and exact in the right spirit that I want you to teach just what he teaches in that article all of it coming out of the New Testament.

The text which is a part of his heading is as follows: "Let all bitterness, and wrath, and anger and clamor and evil speaking, be put away from among you, be put away from among you, be put away from among you."

And, be ye kind one to another,

tender hearted, forgiving one another,

even as God for Christ's sake hath forgiven you." I do not believe in God in Christ, but any rational man can see the beauty of such teaching, and in all the time that I have read your paper, with this single exception you and others have filled it with sentiments to the reverse of all taught by Bro. Carter in quoting the New Testament, or with the threats and platiitudes of your creed that every body has heard ad nauseam.

There come some more platitudes written by the author by some body and still more platitudes by the editor in commenting on them. And these old three things are printed when there is not even an allusion to the war between atheist Japan and Christian Russia, matter that is in every newspaper and is a thing of perhaps the most momentous interest to the Christian religion that has occurred in a thousand years, a case in which the consensus of the whole competent civilized world is that the most radical atheist has set a beautiful example to the Greek church, the highest exponent of Christianity in the world. Then there comes the 3rd page having some of the unreasonable children's letters that are found in newspapers, and then a stereotyped abituary of a woman the male feature of whose life is that she joined the church under the preaching of the editor who writes the thoroughly common place obituary.

Then there is another column devoted to the ridicule of "Willie Gibbs" that closes as follows:

"Gibbs" denotes that man has anything about him that is not material.

With him man is only fleshly inflated with wind. This may be true of some men, but I am sure that he has an immortal gall and an inexhaustable supply of egotism. If Gibbs is disposed to deny this, let him form a proposition, name a time and place, choose moderators, hire a stenographer and I will affirm it in a sixteen day debate to pay all expenses."

At least that is what it says after I have corrected a typographical error that was in it to make it intelligible.

Compare that kind of talk with what Bro. Carter quotes from Ephesians, and you can understand how this Christian paper is an Infidel's faster than an Infidel's paper can do. Then there comes a piece from D. Webster, of Hagerstown, Maryland.

The "Gospel Searchlight" prints his name "Grob," but had heard of Daniel Webster before and gets that right.

Bro. Grob is a good man is an Infidel and has heard of the "Searchlight" through this paper. His piece is in an excellent and kind spirit.

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INCONSISTENT WILSHIRE.

I recently had an editorial in which I commented upon the inconsistency of the millionaire editor of Wilshire's Magazine posing as a champion of the poor man, and in which I said Wilshire was editing his paper for money just as editors of other papers do.

Immediately I got a letter from a Socialist who had read the article in which he berated me for saying Wilshire was editing his paper for money, and stated positively that Wilshire was losing money by publishing his magazine.

I sent the letter to my printer, and two days after came Wilshire's Magazine for July containing an editorial, headed "How we do it for ten cents," in which he says he is making now, by the publication of that paper, \$36,000 a year and expects to be making \$60,000 a year by next November.

In that editorial he calls upon all to "help to establish Wilshire's firm, for it is all for the cause."

It may be because I never was very strong-minded, and am now getting to be superannuated, but I cannot see how a man who is now getting \$36,000 a year for getting out twelve issues of a cheaply gotten up and not very large, nor specially good magazine, and who is contenting on poor paper, should be allowed to claim this sum of \$60,000 a year for doing this cause.

Upon the torn paper claim to be

impartialism upon the altar of "the cause," any more than any other business man of any kind who is getting money all out of proportion to the labor he does.

The perpetual crusade of Socialists in the world is against "rent, interest and profit." These three things are held up by all Socialists as the acme of all wickedness, the great crime against society and the source of oppression of the poor, and yet Wilshire, with the million dollars that his father gave him, enumerates among his expenses the rent that he pays, and boasts of the immense profit that goes into his pocket, "all for the cause."

I give the beginning of his editorial, which is as follows:

HOW WE DO IT FOR TEN CENTS

A good many people are mystified at our ability to publish as good a magazine as Wilshire's for the ridiculously small subscription price of ten cents a year.

Some think it can only be done at a great financial loss.

This is quite a mistake. It not only can be done at a profit, but at a very considerable profit. Two of the best paying magazines in this country, "Comfort," of Augusta, Maine, and "The Woman's Magazine," of St. Louis, Mo., have a subscription price of but ten cents a year, and both of them give even more for the money in white paper than does Wilshire's.

It is all the result of modern machinery.

The manufacturing cost of Wilshire's is just half a cent per copy. Two-thirds of this cost is for paper and one-third for the printer. This means a cost of six cents per year for the twelve monthly copies to each subscriber.

Then there is the cost of postage and of wrapping about one cent for each item for the year, making a total cost of Wilshire's for one year about eight cents per copy, postpaid in the post office.

However, this makes no count for the composition, the cuts, engraving, make-ready, etc., which is about \$250.00 per issue. This item is the same whether the edition is one thousand or one million.

The office and editorial expense and rent are not counted in either. This expense decreases pro rata with increased circulation. We figure that with our present circulation the cost is about four dollars per month per thousand of circulation.

The addressing of the wrappers is done by machinery, and costs about five cents per thousand names, but we have counted that in the office expense account.

It is from the advertising that a ten cent journal like Wilshire's derives the greatest part of its receipts.

In fact, most of the cheap papers, derive all their net income from advertising, for they always count upon getting in one way or another, the whole of their subscription receipts in the getting of the subscribers to subscribe.

Some give prizes, some give trips to Europe to the lucky ones, and all spend large sums in advertising.

The statement that "It is all the result of modern machinery" is astounding from a man in Wilshire's position.

Socialism has kept up a continual outcry against machinery because it throws the laboring man out of employment, by allowing one man with a machine to do what *would* have occupied two thousand men.

Of course Wilshire uses a linter-type and by this machine he enables one printer to do what would other-

wise take from five to seven printers to do. But this millionaire publishes his out of employment from four to six printers in order to make his \$60,000 a year profit, and yet says it is "all for socialism" and "all for the cause."

The language in which he claims to be sacrificing himself is as follows:

We are giving these figures to reassure our readers as to the economics of our 10-cent rate, and also to encourage them to all help us establish Wilshire's firmly, for it is all for the cause.

Just think of what \$5,000 per month profit and a 300,000 circulation, all for socialism, will mean.

Is it not worth working for? Can you not send in dollar to-day with a bunch of ten subscribers?

Why should you look to other men to do your work?

Why is it not your work as much as his?

Why should there be a single Socialist reader of Wilshire's who does not work for these results?

Let every Socialist in the land dig right in now, so that there shall be absolutely no question about \$60,000 for November and little doubt of the million a few months later.

He states that he gets more for the paper than it costs him and then says he does not look back to the subscription price for the pay he gets to the advertising, and yet Socialism continually cries down profit.

Why with his million dollars, does not Wilshire give his machinery to printers and employees and edit his paper without any profit?

You will never see in Wilshire's paper a single line against religion or one in favor of morals or against any vice.

The advertisements in Wilshire's paper are generally proper ones.

There is none of liquor.

But some of them are fraudulent.

For instance Wilshire guarantees 7 cent on money in an investment that he proposes.

Common Intelligence says that millions of dollars would not be loaned in New York at three or four percent if Wilshire could assure them of seven or eight cents.

Then there are some of the fake patent medicine advertisements, and advertisements, and among them is the advertisement of an astrologer and fortune teller.

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